

and of the fourth, IKDRA; the deity of the
 twenty-second and
 three following verses is PRASTOKA, the son of
 the Raja
 SRINJAYA, whose liberality they celebrate of
 the twenty,
 sixth and two succeeding verses, forming a
Tricha, the *Ratha*
 01 chariot is the deity of the next three,
 another *Tricka*, the
 Durdubhi or dram; IMJRA is the deity of the
 rest; the *Rishi*
 is GARGA, the son of BRIHASPATI ; the metre of
 the nine-
 tenth stanza is *Brihati*, of the twenty-third
Anusktitbh, of
 the twenty-fourth *Gayatri*, of the twenty-fifth
Dwipadi, of
 the twenty-seventh *Jagati*, of the rest
Tri&ktubh.

1. Savoury indeed is this (*Soma*);
 sweet is it,
 sharp, and full of flavour: no one is able to
 encounter
 INBRA in battles after he has been
 quaffing this
 (beverage).
2. This savoury *Soma*, drunk on this
 occasion, has
 been most exhilarating: by drinking of it
 INDRA has
 been elevated to the slaying of VRITJ&AJ
 and it has
 destroyed the numerous hosts of
 SAMBAEA and the
 ninety-nine cities.¹
3. This beverage inspires my speech; this
 develops
 the desired intelligence: this sagacious
 (*Somd*) has
 created the six vast conditions,² from
 which no crea-
 ture is distinct.
4. This it is which has formed the
 expanse of the
 earth, the compactness of the heaven:
 This *Soma* has
 deposited the ambrosia in its three
 principal (recep-
 tacles),³ and has upheld the spacious
 firmament.⁴

¹ *Dehyak* is the term in the text for *dfMh*,
 explained by
Sdyana, *digdkdk*, the smeared or plastered,
 implying *purik*
 cities; as if they consisted of, stuccoed or
 plastered houses: the
 ninety-nine cities of *Sainbara* have frequently
 occurred: see vol.
 11. p. 256, &c.

² They are said to be heaven, earth, day,
 night, water, and
 plants.

³ In plants, water, and cows.

* See vol. i. p. 235: here, as in that *Sukta*,
there is au ob-